A Seasonable Question Plainly Resolved:

VIZ.

What are we to judge of their Spiritual Estate, who Neglect the Lord's Supper? And, What is that Discerning of the Lord's Body in it, without which Men do Eat and Drink their own Damnation?

By *DAN. BURGESS*, Minister of the Gospel.

'The first coming of Christ set up this Ordi-
'nance of the Lord's Supper. And 'tis only his
'second Coming that shall take it down.
'The Passover figured Christ, and yet the Jews
'ordinarily saw not Christ in it. And this is
'the great fault of Men in the Sacraments,
'they mind not the Inwards. They look
'not for the Kernel. So they, and so we,
'Not Discerning the Lord's Body.

R. Vines, ὁ μακαρίτης, in his Incomparable Treatise of the *Lord's Supper*.

London, Printed for *Tho. Parkhurst* at the *Bible* and *Three Crowns* in *Cheapside*, near *Mercers Chappel*; and *R. Gibbs* at the *Golden Ball* in *Chancery-Lane*. 1689.

To all that Profeſs the *Chriſtian Name*, and are under the *Baptiſmal Bond*; and yet either *Attend not* their Saviour at his Table, or *Diſcern not* his Body there!

SIRS!

YOur *Name is* Legion; *You are Many; very Many among us. And* Griefs *and* Shames *unto us. Much* Preaching *and* Printing, *much* Praying *and* Faſting *hath been us'd to caſt out your evil Spirit. But it is not to this day Expell'd.*

Great and polite Books you read not, and plead Diſability. *I preſent ſo Small a one and Plain, that nothing in you can reject it, but your* Obſtinacy. *As on ben-*

ded Knees, I beg your ſerious *uſe of it. For I am moſt certain,* Fire *muſt Convince you ere long, if* Light *does not convince you ſoon.*

However you Flatter, *'tis plain to all ſeeing Eyes, you fearfully* Endanger *your ſelves. You are* as Men lying down in the midſt of the Sea, as Men lying down upon the top of a maſt, *Prov.* 23. 34.

If the Holy Ghoſt *ſhall awaken any of you by theſe following Lines,* my End *is obtain'd, and the* divine Grace *ſhall be acknowledg'd. I am,*

Your Compaſſionate

Monitor,

D. B.

Q. *What are we to judge of their ſpiritual Eſtate, who Neglect the Lord's Supper? And, What is that Diſcerning of the Lord's Body in it, without which Men do Eat and Drink their own Damnation?*

THis *Queſtion*, is unexpreſſibly (even in *London*) Neceſſary. May it's *Anſwer* prove of real and viſible Efficacy! I mean, againſt the hainous *Diſ-uſe* and *Miſ-uſe* of the *Lord's Supper?*

The anſwer unto it's firſt branch [concerning the ſtate of ſuch as Neglect that holy Feaſt,] is diſpatch'd in *four* orderly *Poſitions*. I aſſay not here to ſay *All*, but to ſay *Enough* for my intimated end.

P. 1. *The Lord's Supper is the moſt excellent New Teſtament Ordinance.* [The Deſcription of it, ſee in your *Catechiſms*, &c.] God's Ordinances, or Appointed means of

grace, are all of them excellent, and honorable. To wit, for their *Author*, for their *End*, for their *Aptness* to their blessed end, and for their *Operation* on right Worshippers in them. But it's certain, that the Ordinances of the *New Testament* do far excel those of the *Old*. Namely, in *Light*, and in *Heat*: as the Sun excelleth the Moon and Stars. And unto considerate Minds it is plain, that the Holy Supper doth excel all other Ordinances of the *New Testament* it self. In both of the forenamed Particulars. It is, above all, made by God the Mount of *Vision*, and the Feast of *Consolation*.

Be it particularly observed, for clearing this,

1. *The way wherein God chuseth to deal with us, is* one *of Signed, Sealed Covenant.* He never dealt otherwise with Man. He ever did thus wondrously sweeten his Government.

2. *Signed Sealed Covenant, is* (therefore) *the Hinge of all true Religion.* The Covenant of *Grace*, and it's Seals, be the two *Poles*, upon which the whole *Heaven* of Saving Religion turneth. All God's Word, is *Covenant-word*: and Holy Baptism, and the

Nil homini loquitur Deus, extra Fœdus. Rolloc.

the Holy Supper, do Sign and Seal *all* and *every* Article of the Covenant. *

* *Res, quæ in Sacramentis significæ. & obsignantur, sunt tota Benedictio fœderis Novi.* Ames.

3. *Signs and Seals*, (or Sacraments, as the Church hath long called them) *be divinely appointed Twists, for the Cords of the Covenant.* To wit, for the ſtrengthning of it on us. I ſay, on Us. For they be not deſigned to help God in point of *Faithfulneſs*, but to help us in point of *Faith*. Of the former, is *no* need; of the latter, there is *all* need. A *Covenant*, is a Conſent of Parties. A *Sacrament* is a Confirmation of that Conſent. And of Confirmations, the utmoſt that is poſſible. Indeed, we believe not God ſpeaking in the Sacraments, more than we believe him ſpeaking in his Word. But we believe him ſpeaking in the Word, the more and the better, for his ſpeaking in the Sacraments. He is as True, to be ſure, in the one as in the other. But in the Sacraments, He gives *four ſpecial helps* for our weak Faith, more than He gives in his *bare* Word. Or the Naked word of his Covenant, uncloathed with Sacraments. For in the Sacraments, He ſpeaketh unto us,

1. More *Zealously*. As if He should say, "*My Children*, you have *my Word*. "But I cannot satisfie my self, without do- "ing *more* for your Satisfaction. Come, "take here my *Hand and Seal* too. Ut- "most *assurance* possible, till I take you "into *Possession* of all promised.

2. More *Particularly*. As if He should say, "*Children*, I have spoke to you all in "*general* in my Word. But that serves "not. Come, I will here speak to every "of you, one by one *distinctly*.

3. More *Solemnly*. As if He should say, "*Children*, *Private contracting* with you, "and covenanting, doth not speak out my "value of you. I must have it seen, I "am not ashamed of you. Come, take "ye in the *Public Solemnity* of my appoint- "ing, my sealed Gift of my Self unto "you. Take ye *openly*, the Livery and "Seizin of Heaven's Glory.

4. More *Pathetically* and movingly. As if He should say, "*Children*, I know your "Mold and Frame. Your Lodge in Clay. "I know your *Practic Powers* must be "moved by *Affections*, or you can do no- "thing. Your *Affections* must be kindled "by sparks of light from your *Understand-* "*ings*, or you can affect nothing. And "your *Understandings* must be holpen by

"your

"your *Senses*, or you will see nothing. "Come then and exercise here your *Sen-* "*ses*, on the *Objects* I provide to move "them. That they may move your *Minds*; "and your Minds move your *Affections*; "and your Affections move your *whole* "*Man*; and your whole *Spirit*, *Soul*, and "*Body* may become what your Duty and "Interest is to have them.

By this hint may appear, how admirably *Sacraments* make for the strengthning of *Covenant-Cords* and Obligations.

4. *Of the two, the Lord's Supper is the special and excelling Sign and Seal of the word of God's Covenant.* Of the two New Testament Signs and Seals, or Sacraments, I mean. So little doth God affect *Ceremonies*, that he has made but two *Ceremonial* Laws for the Gospel day. To wit, *Baptism*, and the *Lord's Supper*. That the latter is the chief and most excelling, I thus evince.

God in this H. Supper, speaks in a third way. First, He speaks by *Bare word*; by Naked Scripture. Secondly, more advantagiously *by Baptism*; by Signed Sealed word. Once, for Entrance, Signed and Sealed. Then, Thirdly, most advantagiously, in the *Lord's Supper*, by word *repeatedly* Signed and Sealed. Now, God's

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Repetition's be never vain. And his *Additions* be ſtill *Perfective*. His *Laſt* works be always the *Beſt*.

God in this H. Supper ſpeaks by more ſenſible Signs to us, than He doth in Baptiſm. Herein are *two* Elements appointed. And *many* Actions about them.

God in this H. Supper, ſpeaks unto more of our Senſes alſo, than in Baptiſm. Herein, with *Sight* and *Feeling* is *Taſting*. And is this nothing?

God in this H. Supper, ſpeaks to all the Purpoſes of H. Baptiſm, and more too. Methinks I am *Rebaptiz'd*, as oft as I am at the Lord's Table. Yea, and all that my Baptiſm binds me unto, truly; the H. Supper binds me to the ſame with *additional* force. By Baptiſm God Preaches Obedience to the whole Goſpel, *initial*. By the H. Supper he Preaches the ſame, *continual* and *proficient*, and *perſeverant*. In Baptiſm, God ſays, *Obey thou the Goſpel!* in the H. Supper, He ſaith, *Thou haſt Obeyed it; Go on, Obey it more, and for ever!* Baptiſmus initium notat, Cœna progreſſum. *Ames.*

God in this Supper, ſpeaks to us as to Children grown to Maturity; but in Baptiſm, as to Children in Minority. In this *H. Supper*, He makes us more to differ from *Servants*, (as

(as *Gal.* 4. 1.) He gives us in a ſpecial manner, to Sit and Sup with Him. I ſay to *Sit*; being our bleſſed Redeemer gave this Feaſt to his Gueſts in a *Table-geſture*, as all muſt confeſs.

God's *Holy Spirit hath named this H. Supper, right eminently, the* COMMUNION *of Chriſt's Body and Blood.* The Ordinance in which, extraordinarily, Chriſt gives Himſelf to Us, and We give our Selves unto Him. Communion conſiſts in mutual Giving and Taking. 1 *Cor.* 10. 16.

God's Holy Son hath ſingularly compared the feſtival joy of this H. Supper, unto the very feaſt of joy in Heaven. Mat. 26. 29. *I will not henceforth drink of this fruit of the Vine,* [that is; I will no more Keep this Sacrament with you] *till that day that I drink it new with you in my Father's Kingdom:* [That is, till I with you, and you with me ſhall Sup and Feaſt together in Heaven.]

P. 2. *All Neglect of the ſo excellent Ordinance, is Sin; and ſome Neglect of it, is Reigning ſin.* I do not ſay, all Diſ-uſe of it is Sin. The *Diſ-uſe* of it may be, thro want of Opportunity, or Health of Body, or temporary Temptations unconſented to, *&c.* I call not ſuch Diſ-uſe ſinful. *Neglect,*

lect is Disuse of another Quality. He Neglects an ordinance that *wilfully* doth what keeps him from it, or doth not do what he is able to bring himself well prepared to it. Every man that so Neglects the Lord's Table, sinneth undoubtedly. And his Sin therein, is sinful in it's *Causes*, *Concomitants*, and *Effects*.

But when is it *Reigning sin?* Or in what cases may I say of such as Disuse the Lord's Supper, that *Sin hath Dominion over them, and Reigneth in their mortal Bodies?*

Now, here, *the Lord guide my Heart and Pen.* Here, Instruction is needed by *most.* O that I may inform rightly *all* my Readers! I have *Pray'd*, and I have *Read*, and *Meditated*: and have after all *Concluded* as follows, in these particulars.

(1.) *The Life of Sin, is one thing; and the Reign of Sin, is another.* It is with Sins in God's Children, as with the *Beasts* in *Dan.* 7. *Their Dominion was took away, but their Lives were prolonged for a time.* Sin has much *Place*, but no *Throne* in them. It *Dwells* in every Saint, and in every part of him; but it *Reigns* Lord and Master in none. For, 'tis nailed to the Cross of Christ. *Sacramentally*, in Baptism: *Spiri-*

Spiritually, in Regeneration, their Sin is Dethroned. Yet is not the *Canaanite* wholly Expelled. No, nor so Crucifyed, but that it turns head. Like a Prince *deposed*, it is at work and at war against all deposing it. Consider *Rom.* 7. 23. St. *Paul* had *nothing* of God in him, but his indwelling Sin was in Arms against it *all*. We need not wonder that it's so with us, we should to purpose remember; the *most Mortifyed* Sins, and *least of all suspected*, be not to be trusted. If they be not watch'd and kept down as *Slaves*, they will get up and domineer as *Tyrants*. In the best Man alive they will so do. Wherefore every good one lives in Armor. In the Armor of God, I mean. And his *warfare* ends not, until he ascends to the Captain of his Salvation, calling him to *Triumph*. Upon Earth he *Allows* no Sin; but 'tis in Heaven he *Acts* none.

(2.) *The Actual reign of Sin, is one thing; and the Habitual, is another. Actual*, is for a time. *Habitual*, is for a constancy. It is almost unexpressibly, that one and the same man differs from himself, at times. Worst men have wondrously *good Moods*, as we call 'em. Best men have frightfully *evil Fits*. In the former, sinful

ful men are like *Dunghils*, covered with pure Snow. In the latter, Holy men be like *Gardens*, covered with vile Dung. But tho, as to particular *Acts*, and at some particular *Times*, men are so *unlike* themselves; And indeed *are not* Themselves: Yet as to the generality of their Course and Way of Life, every man *Acts* according to that which he *Is*. 'Tis only now and then, when an Agent is overpower'd, that he doth not Act according unto his one and most beloved Principle. And such his Actings, when they do fall out, are so much less than others from the choice of his Will, and from the dictate of his Mind, that they are less his own than others be. And do much less *Denominate* him, or rather do not *Denominate* him. I suppose it out of question, that God's Children may at some times, and in some acts, have their *Prince on foot*, and *Begger on horseback*. I mean, Grace overpowered by Lust. Corruption may invade the *Court*, usurp the *Throne*, and sway the *Scepter* in their Souls for a time. But if this must be called a *Reign*, 'tis a Short one and a Narrow. As for the *Habitual Reign* of Sin; that is *wide* for its extent; and *long* for its duration. That can never be set up in a Con-

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verts Soul, while *Rom. 6. 14.* stands in the Bible. Understand me of the Habitual Reign, both Open and Secret; as visible unto men, and as visible unto a man's self only. Yea, and as Known unto God only. For it is very possible, Sin may reign where 'tis least thought so to do. Yea, very commonly they Know it not, in whom it so Reigns. Be it observ'd,

(3.) *The Habitual Reign of Sin is apparently there, where these four things do meet.* Namely, Power, Prevalence, Persistance, Peacefulness.

POWER. Where Sin has the *Supream* Power, and Strength in a Soul. It has *much* Power in Saints, but not *Supream.* 'Tis a Sinner, in whom the Objections of Mind and Oppositions of Will against Duty, are able to *run down* Conscience calling for it. And to *bear unpainedly* the Rebukes of Conscience for omitted Duty. And in spite of its Calls and Rebukes, to *hold on* the service of Known Sin. Where there is Grace but as a *grain of Mustard seed*, those Calls and Rebukes will be too hard for Objections and Oppositions. And will raise Defiance of Sin and Resistance. See *1 Joh. 4. 4.*

PREVALENCE. Where Sin's foresaid

foresaid Power is exerted *ordinarily* with Success and Victory, a Soul is it's own. *Victory* speaks *Supremacy* of Power. 'Tis an *Effect* of it: I, and a *Cause* too. A Child may accidentally throw down a strong Man. But ordinarily, *'tis the weak that goes to the Wall*, and *Victory is to the Strong*. Yea, and every Victory maketh addition to the strength of Conquerors. As the *Acts* of Sin be multiplied, it's *Power* of acting is increased. The more it *does* Prevail, the more it *may*. Saints daily Oppose, and daily Overcome Sin: never giving it all it would have; and for most part, giving it willingly nothing. The weakest Grace that is *true*, prevails to a walk *acceptable* unto God. And, like little *David*, Kills *Goliaths*. They have *no Grace*, that make *no Conquests*. Nor indeed do they *Fight* it Self, who do not *Conquer* Sin. Being that *right Resistance* is it self *very Conquest*.

PERSISTANCE. No wonder the whole *Body* of Sin holds up; or any particular *Member* of it; while its *strength* is active, and its *Action* is prevalent. But where reigns Sin, if not in them who *Continue* in it? Lambs will not lye *wallowing* i'th' mire. They are Swine, that so do. Sin is an Evil, that is *one and all*.

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The leaſt Sin alſo, contains the nature of all Sin in it. Sanctifyed Minds know this. And ſanctifyed Hearts, have in them, that which cannot brook a long allowance of themſelves in ſuch an evil. Let them know this, or that, to be a Sin: Let them be told of their guilt of it: They will not be *Years*, *Months*, *Weeks*, or *Days*, more in it: ordinarily they will not.

PEACEFULNESS. Death reigns over him, who lies *ſtill*, and feels no *ail* in the cold Grave, nor cries for *help* out of it. And as much reigns Sin over the Soul, who has no trouble, or what is next to none for his Sin. For his known and acknowledged Sin, eſpecially. It is as true of God's Children, that their Sins *diſquiet* them, as that they do *defile* them. Nor is there a more ſure ſign of a Heart uncleanſed from Sin, than *undiſturbedneſs* for the Sin 'tis yet uncleanſed from. I dare not ſay, all Trouble about Sin makes proof that Sin reigns not. Sure I am, Sin and Satan have *all they would have* of a Soul, where there is no trouble about it.

To conclude then; Diſuſe of the Lord's Supper is a *reigningly-ſinful* Neglect of it, in this caſe. When the ſaid Neglect is of a *Conſtant courſe*. With a *Powerful Obſtinacy*. And that, *againſt holy*

Calls unto it. Even unto a *long Perſiſtance* in it. And this followed with *no Trouble*, or with very *ſlight Trouble* about it.

P. 3. *There are but two States wherein we can be*; *To wit*, *of Sin*, *and of Grace*. *Satan*, or the *Holy Ghoſt* dwells in every man. Every man is under the Law of *Works*, or of *Grace*. And has his Hearts-treaſure *Good* or *Evil*. Every man lives to *Chriſt* or to *himſelf*. Moſt true it is; Mens *Conditions* in theſe States, are very various. Of Sinners, ſome are farther from the Kingdom of God than others. Of Saints, ſome be Grown *Men*, and others are *Babes* in Chriſt. And it ſhould be added; that what is ſaid of *Men's States*, reaches not unto *God's Decrees*. All Converts be *Elect*, but all the Elect be not yet *Converts*.

P. 4. *Swans are unclean Birds*, *for all their white feathers*. My meaning is: The fore-deſcribed Neglecters of the Lord's Supper, whoſe Neglect is a *reigning* Sin, are viſibly in the ſtate of *Sin* and *Wrath*. Notwithſtanding all their many ſpecious good *Qualities*, *Doings*, and *Sufferings*.

If I have not proved it ſufficiently as I have gone along, let theſe four Texts of Scripture be weigh'd, With the two *Memorandums* wherewith I conclude.

Jam. 2. 10. *Whoſoever ſhall keep the whole Law, and yet offend in one Point, is guilty of all.* Q. d. If any man could keep every Point of God's Law, ſave *one* only: Yet, if he *willingly, cuſtomarily* and *allowedly* brake that one, what then? why, that man is as far from favour with God, as he would be if he kept not one Point of all the Law.

Mat. 5. 19. *Whoſoever ſhall break one of theſe leaſt Commandments, and teach men ſo, he ſhall be called the leaſt in the Kingdom of Heaven.* Q. d. If any man ſhall preſume any one of God's Commands to be of little moment: and ſhall upon that conceit *allow* himſelf to break it: and ſhall (by *Doctrine* or *Example*) draw others into the breach of it: that man ſhall be excluded from the New Teſtament Church-Membership. He ſhall be judged a graceleſs wretch, and ſo dealt with.

Pſal. 66. 18. *If I regard iniquity in my heart, the Lord will not hear me.* Q. d. God hears the Prayers, of his moſt weak and faulty Babes. If there be one *grain* of Grace under a huge *heap* of Infirmities, God grants a Man's Supplications. They be

certainly and altogether Unsanctifyed, whose Prayers be unanswered. And of that sad sort am I, if I tolerate any known iniquity in me. If I do not *cordially* and *practically* detest and depart from all.

Lev.13. 22,23. *If the* (supposed) *Leprosy spread much abroad in the Skin, then the Priest shall pronounce him Unclean; it is a Plague. But if the bright spot stay in his place and spread not, it is a burning Bile; and the Priest shall pronounce him Clean.* What means this Text, ask you? I answer, By *Leprosy*, is set forth *Sin*. By the *Priest* judging of it, is set forth *Jesus Christ*. Who is shewn pronouncing that Man in a state of Sin, whose Corruption is so strong and prevalent, and persisting and pleasing to him, that he admits it to *spread* and *grow* upon him. On the other hand, pronouncing that Man in a state of Grace, whose Corruption and Sin, (1.) Is *so weakned* and prevailed over, that it is not let to spread; and to grow, as ill weeds do apace when they be not checked. (2.) Is *so weakned* that it is affected and accompanied with galling, and burning, and disquieting. Oh that these Texts were fastned on the Minds and Memories of all Neglecters of the Lord's Supper! The Application of 'em is easie.

I conclude with two *Memorandums*, for them.

M. 1. *The Jews that ate not the Passover were not counted true Israelites*, 1 Cor. 10. 3, 4. Ex. 12. 3, 47. Nay, God ordered that they should be put to Death, *Num.* 9. 13. Can any just reason be shewn, why they that receive not the *Lord's Supper* should be accounted *true Christians?* or why it should be presumed, that God will not take vengeance on their Neglect. In the Gospel, God's Judgments are not *less severe*, but *more spiritual.*

M. 2. *There be some Sins, God's Children do not fall into.* None fall into them, but Men abhorred of the Lord: and given up unto their Lusts. Some are such Corruptions *of the World*, that none fall into them but Men of the World. As there be some, that God's Children can fall into but *seldom*; others there be into which they *never* do fall. Now I would very fain know, what kind of Sins these be, if not such as the fore-described Neglect of the Lord's Supper. Neglect, *with allowance*, and *without abhorrence.* Neglect, without *Fore-care* against it, *Present-striving* against it, *After-grief* for it. Lord make all Neglecters that read this, to say much as the Lepers, 2 *Kin.* 7. *Why sit we* [*in this neglect*] *till we die? We do not well.*

well. This Ordinance is of good tidings. And if we tarry in our Neglect, mischief will come upon us.

It comes next to be considered,

What is that Discerning of the Lord's Body in the Holy Supper, without which Men but eat and drink their own Damnation therein?

Four Positions comprehend my Answer. One respecting the *Object*, sc. The Lord's Body. One respecting the *Act*, sc. The Discerning it. One respecting the *Degree* of the Discernment. And one respecting the *Necessity* of the Discernment.

P. 1. *The Body of Christ is his Person, in a threefold Reference.* It is his *Person* that is intended by it. Who knows not how usual it is, by the word *Body* to express a whole *Person?* And who sees not, that it is Christ's *Person* that is proposed in the *Holy Supper?* 1 Cor. 11.25. *Do this in remembrance of me*; Me, is as much as my Person. The *Person* of Christ, is but One; and that Divine. His *Natures* are two, Divine and Humane. As *Mediator*, He is God and Man. And we cannot be said to Discern the Lord's *Body* in his H. Supper, if we Discern not his *Person*, *Natures*, and *Office*. His *Divine Person* cloath'd with *Humane Nature*, for execution of his *Mediatorship*. But is this all

all? No. This his Person is to be consider'd, as it is proposed. And proposed it is, as follows in three particulars.

1. *Christ in the Holy Supper is proposed as Obeying God for us*, 1 Cor. 11. 26. *Ye shew forth his Death:* that is, his Obedience unto the Death. By the Death and the Blood of Christ, his whole Obedience must be, ordinarily, understood. This his Obedience, began in *Subjection* unto God's Authority; *He was made under the Law*, tho by Nature divine Lord of the Law, *Gal.* 4. 4. It was Exercised in *Performing* the duties of the Law; *He fulfilled all Righteousness*, Mat. 3. 15. It was Compleated in *Suffering* the Curse of the Law; *He was made a Curse for us*, Gal. 3. 13. *Humbled himself to the death of the Cross*, Phil. 2.

This *Death* or *Obedience* of our Saviour is set forth in the Word, and in the Sacrament too, as a *PUNISHMENT* satisfying the Law, by us broken. As a *PRICE*, Redeeming from wrath, us the breakers of the Law. And also as a *SACRIFICE*, Reconciling us unto the offended Lord of the Law. I will not here offer more than this plain Observation:

Namely, That Christ's being a Sacrifice for us, speaketh all. For it connoteth *things* most evidently, *viz.* (1.) That Christ

Chriſt was *ſubſtituted*, or ſet in the ſtead and room of us Sinners. (2.) That He had our Guilt *imputed* to him, and charged on him. (3.) That He *recognized* our Sins, and acknowledged God juſt in dealing with him as tho he had been the Sinner. (4.) That He *Died*, as if He had ſo been. (5.) That He by his Death did *Expiate* Sin, and take away that which made and kept God at Enmity with us. (6.) That He alſo *Reconciled* God unto us, and recovered for us his bleſſed Favour.

Now hence are moſt obvious *five things*, concerning Chriſt's Death. All which need to be remembred in the Holy Supper, *ſc.* (1.) It's *Exquiſite Pains*. Being for Sin; yea, and for the Sins of Many, *Heb. 9.* 28. All the Pains that ever were endured by *Adam*'s whole ſinful race; if compared to Chriſt's Pains as they were circumſtanc'd, be but as a Flea-bite. (2.) It's *Honorable Ends*. Being to ſatisfie God, and to Save Man with Honour unto God. (3.) It's *Entire Sufficience*, Being by his once Offering up himſelf, He perfected for ever them that are Sanctifyed. (4.) It's *Infinite Acceptableneſs* unto God. Being it could Expiate ſo much Sin. (5.) It's *Everlaſting Efficacy*. Being it even reconciles unto God; and makes that God loves us as much

much, (or more,) than if we had never sinned against him. And this with Love immutable and eternal.

2. *Christ in the Holy Supper is proposed as Communicating all Communicable good unto us. A Sacrament is a Feast upon a Sacrifice.* Covenanters, of old did use to Sacrifice an Heifer, and afterward to feast together upon it. Christ is not only the Sacrifice, but the Sacrificer. And, tho He were an *whole Burnt-Offering* to God for us, He hath a blessed *Feast* of fat things to bestow on us. Which, if in any Ordinance, herein He bestoweth. Be it distinctly and orderly considered,

First, *He doth herein Communicate something.* He ordains not his *Ministers*, so solemnly to *Consecrate* the Bread and Wine, for nothing. So religiously to *Bid* his People Take, and Eat, and Drink, for nothing. So *gravely* to Charge them inwardly to feed on Christ by Faith, and to be Thankful unto him, for nothing. Doubtless it is, that some thing, and some great thing, is by these divinely appointed Rites communicated.

Secondly, *He doth herein Communicate his very Body and Blood.* That is, his *Person*, *Obedience*, and *Benefits*. Read 1 *Cor.* 10. 16. and the best Commentators upon it. His

Person he makes ours. Our *Saviour*, our *Husband*, our *Head*. His *Obedience* he makes ours; to wit, for the ule of our Justification. His purchased *Benefits*, he maketh ours; for the several intents of them. [*Read Dr.* Reynolds *his Life of Christ*, and *Mr.* Baxter's *Catechism*, p. 423.] He virtually saith to us in this Ordinance, "O "Penitent Believers. I give you anew this "day *my self* to be your Saviour. *My Righ-*"*teousness* to be your justifying one. *My* "*Benefits*, all and every one, that I have "purchased by my Oblation and Intercession, I give you.

Thirdly, *He doth herein Bless the Elements of Bread and Wine, and make them Means of the foresaid Communication.* 1 Cor. 10. 16. The Cup we Bless, and the Bread we Bless, saith the Apostle. Meaning the Cup and the Bread which we pray the Lord to Bless, and to make *Objective means* of Communicating Christ and his blessed Benefits unto us. To wit, unto the strengthning and increasing of our Faith, Hope, and Love of God in Him. But I pass on:

3. *Christ in the Holy Supper is proposed, also, as Demanding all suitable Duty from us.* A Covenant speaks a *Sacrifice*, and a *Feast*, and a *Service*. A Sacrament is a Confirmation of a Covenant. 'Tis of the Sacrifice, a *Sig*-

con

commemorative. Of the Feast, a *Pawn*, *Pledge*, and *Seal* confirmative. Of the Service, 'tis a *Badge* and *Bond* most Obligative. Well did Dr. *Manton* (ὁ πανυ) use to call Sacraments, *Signs* and *Seals* on God's part; *Bonds* and *Badges* upon our parts. At the Holy Table we renew our *Baptismal* Engagement to the blessed Trinity, As well as receive a new Confirmation of God's Promises unto us, in Baptism first sealed. Our Crucified Saviour is not set forth as only *Giving* and *Promising* God's part of the Covenant, but also as *Requiring* and *Claiming* our part of it. Not only as Giving grace and Promising glory, but also as Requiring our universal and perpetual obedience. For, was ever *Covenant* sign'd and seal'd, but *both Parties* were engaged? Were ever *Privileges* bestow'd, and *Duties* not demanded? And doth the 1 *Cor.* 10. 16. speak less than this? to wit, that in the Lord's Supper Jesus Christ communicates himself to us, and we communicate our Souls unto Him, as the duty demanded from us therein?

Reader, If thou doubtest, go ask thy *Minister*. Ask whether it be not agreeable to the Word of God, which followeth in my next Lines.

In no other Ordinance is J. Christ *seen*,

Crucifyed for us: Or *Felt*, Communicated unto us: Or *Heard*, Calling for Obedience from us, so as He is in the Holy Supper. In no other Ordinance certainly, doth He either so *Shew* his Sufferings, so *Hand forth* his Benefits, so *Preach* his Precepts, as in this.

This, *Reader*, if thou understandest not by what I write, go give thy Pastor no rest till he make thee understand it. *Mat.* 2.7. is a sadly forgotten Text.

P. 2. *The Discerning of Christ's Body and Person as aforesaid in the Lord's Supper, imports a fourfold act.*

1. Of *Thinking*. Distinctly thinking thereon, is the lowest degree of Discerning. But a degree it is. And so have some construed the Apostle's phrase, *Not Discerning the Lord's Body*. Not minding of the Lord's Body at his Table. And learned Dr. *Ames*, is express; By Discerning is meant an act of the Understanding. They that *Discern*, do Think and Multiply thoughts of Christ as Obeying for us, as Communicating himself unto us, as Demanding the Obedience of his Gospel from us. [Which particulars I pray my *Readers* to bear in mind as they read on.]

2. Of *Distinguishing*. To Discern, is to *Difference* and Distinguish Persons and Things

Things from each other, *1 Cor. 4. 7. Who hath Discern'd or Difference'd thee?* He that Discerns Christ at his Table, he doth considerably distinguish between his very PERSON, and the Elements that are but his *REPRESENTATIVES*, or *PICTURES*.

Ob. *Yes, but you Ministers, do, all of you, confuse us unlearned people, with your terms in this Ordinance.* And hardly can we Distinguish, when you say this is *Bread and Wine*, and 'tis, a *Sacrament*, and 'tis *Christ's Body* or *Person* sacrificed.

Sol. O that you were willing to be rid of your Confusion! and to learn what we are right willing to teach. Here observe you! you are not confused, when you are asked whether a Shilling, be *Silver* or *Money*, or a *Shilling*? you will say, 'tis all three. For you can distinguish, and argue, that for the *Matter* of it 'tis Silver: for the *general relation* of it, 'tis Money: and for the *special relation* of it, 'tis a Shilling. As easie it is here also to Distinguish: and to say that the Bread and Wine at the Lord's Table, be for the *Matter* of them Bread and Wine: for their *General relation* here, they are a Sacrament: for their *special use*, they are representatively Christ's Body or Person.

3. Of *Esteeming*. To Discern, is oft used in this sense; to put a distinctive mark of

honour on a thing or person. The Greek word signifies to Esteem more highly and honourably. A learned Modern would have it so read, 1 *Cor.* 11. 29, *Not Esteeming and highly Honouring the Lord's Body.* Sorrily do they Discern it, who do not superlatively Honour it. Who Value not, and Venerate Christ Jesus upon the three foresaid respects.

4. Of *Applying.* To Discern, is so to Affect and Act as becomes one that doth Discern. And so as answereth God's end in giving us to Discern. He cannot be said rightly to Discern Christ in the Holy Supper, that doth not *suit* his Soul unto Christ. As the Apostle saith roundly, *they know nothing as they ought to know,* who sutably Apply not what they *know.* Our Saviour tells some, that they could *Discern the face of the Sky,* Mat. 16.3. That is, that they could *judge* of Weather and *dress* themselves accordingly, tho they could not *foresee* God's Works, and *provide* and prepare for them accordingly.

Verba notitiæ affectum connotant & effectum.

Reader, Wot it well. This is, principally, to Discern the Lord in his Supper. Even to *Apply* Him to thy Soul, and thy Soul unto Him. Other Discernment prevents not thy *Eating and Drinking thy Damnation.*

nation; that is, thy Eating and Drinking so, as will meritoriously procure thee *Temporal* judgments, and *Spiritual* ones. And, if Repentance intervene not, *Eternal* wrath.

Q. *But say then very plainly and particularly, How should I Apply?*

A. Right Discerners, apply in Inferences of *Truth* and *Duty*.

For *Truths*. He that Discerns at the Lord's Table, his Saviour as sacrific'd *for* him, as Given *to* him, and as Requiring Duty *from* him, he infers these and like Truths. And of them he is thinking at the Holy Table.

T. 1. *Terrible, most terrible is God, when offended.* Who knows the Power of his Wrath? Nothing but Blood, nor any Blood, but of an *Emmanuel* can Quench it.

T. 2. *Sin, that doth offend God, is an evil inconceivable by Man.* By Man? yea, Angels too. It must needs be what God thinks it. And now that I see God's blows upon Christ for it, I do Know his Thoughts of it. Sin's malignity is more shewn by *Christ's groans*, than by *Hells flames*.

T. 3. *The Price that bought our Redemption, exceeded the value of the whole Creation.* The Deaths of a thousand Heavens full of Angels, could Not have purchased it. The Death of Christ is the Death of one that is

God as well as Man. *Creator* as well as *Creature*. *Infinite* as well as *Finite*. We are dear-bought, for Christ himself died.

T. 4. *The Love that found out, and gave that Price for us, is eternally to be admir'd by us.* It *overcomes* us on Earth, it will *fill* us in Heaven. Herein is Love manifested, 1 *Joh* 4.9.

T. 5. *The Way of our Salvation is most Humbling and most Comforting.* We have nothing in it to be *Proud* of; for every Farthing is paid for us. Nor have we any thing to *Complain* of; for infinite Love gives (with Christ) all good unto us.

T. 6. *The Covenant of Grace is firmer then the Pillars of Heav'n.* Being ratified with Christ's Blood, it must be eternally Valid.

T. 7. *Our Salvation is not merely by Christ given for us, but also given to us, and receiv'd by us.* Else, what need this Holy Table.

For *Duties*. He that Discerns the Lord at his Table, he will thereat infer and conclude his Obligation unto all Gospel duty. Unto a diligent constant and pleasant Life of these twelve Graces. *Faith, Hope, Desire of surer interest in Christ, Love to the Lord's Person and Kingdom in the World, Zeal for his Glory, Joy in Him, Thankfulness and Praise, Humility, Patience, Penitence, Full Purpose of endeavoured proficience in Holiness, Peaceable and Loving disposition towards Brethren.*

[All

[All which are handled by our very learned Mr. *Hen. Hurst*, in his Book entituled, *The Revival of Grace*. Whither I refer my Reader that desires enlargement on them. Adding this for his encouragement; that he shall find in that *one piece*, much more of sound Gospel, than in a *great many* of those which I oftner see on the Shelves in Professors houses.]

P. 3. *There are Degrees of Discerning the Lord's Body or Person in the Holy Supper.* It must not be thought that all worthy Receivers, do all in the same *Measure* Discern it. Worthy ones do all Discern it *Truly*, but in several respects very *Differently*. e.gr. In respect of Extension, Intension, and Operation.

Extension. The *Understandings* of some are larger hugely than others. And the *Memories* of some, do supply them with the thoughts of many more particulars, than the *Memories* of others can do. I mean others of as sincere Christians as themselves.

Intension. The *Light* of some is also Clearer, and the *Zeal* of some much Hotter than others. Known and Remembred Truths *enflame* some, and but *warm* others. All *Stars* have not alike lustre, and the *Spirit of burning* is not in all alike vehement.

Ope-

Operation. Of *good-Ground* all is not equally Fruitful, tho equally Sown. Of *Souls acted* by the Spirit of God, all be not *equally active.* God does not give Understanding, Memory, Judgment, Zeal, and Activity, as of old He gave *Manna*: By the *like Omer* unto every *Israelite.* These He gives to every Saint, as He giveth temporal-good things to every Man. To all, He vouchsafeth *some.* But *more* to one, and *less* to another. That which one Christian Discerns at the Lord's Table, sets the twelve Graces forenamed awork, at other rates than they are set going in another. And that both *in*, and *after*, the Ordinance.

We must not conclude, that we do not graciously Discern the Lord in his Supper, because other Christians do more Discern Him than we. The best Discernment should be Desired; but the *least* that is gracious should not be Disowned, it is not necessary that all should Discern *equally*, tho it be that all should Discern *graciously.* Which brings on my last Position.

P. 4. *He that doth not Discern the Lord's Body at his Table, he Eats and Drinks damnation to himself.* Not to Others indeed, but to himself he Eats and Drinks it. So speaks the Apostle plainly, in that so known Text, 1 *Cor.* 11. 29. *He Eats and Drinks damn-*

damnation; Q. d. As surely as he Eats and Drinks, God's Judgments, (if he seasonably Repent not;) will be rained down on him. And *v.* 27. *He shall be* (held) *guilty of the Body and Blood of the Lord*: that is, God will repute him guilty of *contempt* and *injury* unto the very Person of Jesus Christ. Murdering Christ in *Effigie*, in his most solemn Sacred Memorial.

To conclude; Undiscerning Receivers of the of the Lord's Supper, be Unworthy ones. And what are Unworthy ones, but what follows?

They are such as Approve of the Jews Crucifying Christ. For they do themselves Crucify him. And by their present Fact express their consent to the Jews old one. And do manifestly Abet it. Nay,

They, upon some accounts, Out-sin the Jews. The *Jews* imagin'd him a *Blasphemer*; but our unworthy Receivers do all the while call him *Redeemer*. The *Jews* tore him not at his own Table, while he was Feasting them; but so do Unworthy receivers. Yea, and

They are such as Eat with more dishonour to God, than Adam *did when he Eat the forbidden fruit*. More dishonour by far, in some respects. *Adam* dishonoured God but as *Creator*; our Unworthy receivers dishonour God

God as *Creator* and as *Redeemer* too. *Adam's* was a first Sin; but theirs is one *after many many warnings*. *Adam's* was against a *less Manifestation* of goodness, and by the impulse of *more Temptation*, than Unworthy receivers Sin is. *Adam's* sinful Eating struck at the Covenant of *Works*; but theirs doth most reproachfully strike at the Covenant of *Grace*, and that in the fullest and fairest *Edition* of it.

It is St. *Austin's* Note; "*Adam's* unworthy Eating doth in Man's eye seem a small Matter: but Pride, Theft, Sacrilege, Murder, and what not, was in it. So may Mens unworthy Eating at the Lord's Table appear in their sight a small fault: but in this small one are comprehended Legions of the greatest Sins.

True it is; *Adam*, having an innocent and holy Nature, might even *with ease*, have forborn his sinful Eating. And as true it is, our People, if but willing, may, and that *with ease*, get to Discern the Lord's Body, and prevent their Eating unworthily at the holy Table.

Great Mr. *Vines* his words are Sun-beams. "Willingness to be Taught would help it; if they were "not more willing to run blindfold into the Pit, "than proudly unwilling to discover their Silliness "and Ignorance. My Brethren may know more, but many have I known of dull ignorant Souls, some of them not able to Read, who, when willing to confess their ignorance, have in a few Weeks time been rid of it.

But I conclude with the words of our famous Bishop *E. Reynolds*. *O since God humbles Himself and his Graces even unto our Senses, let not us humble them lower even under our Feet! He that Eats Christ in the Sacrament with a foul Mouth, and receives him into a sinful Soul; he does as if he should sop the Bread he eats in Dirt, or lay up his richest Treasures in a Sink!*

FINIS.